

THE
NARRATIVE
OF
Robert Bolron,

Of Shippon-Hall, Gent.

Concerning the late *Horrid Popish Plot* and *Conspiracy*
for the Destruction of His Majesty and the
PROTESTANT RELIGION.

Wherein is Contained,

- I. His *Informations* upon Oath before His Majesty in Council, and before several *Justices* of the Peace, of the said *Design*, and the means by which he arrived at the knowledge thereof.
- II. Some particular *Applications* made to himself to assist those *design'd* in the *Murdering* of his Majesty, the *Persons* by whom such *applications* were made, and the *Reward* promised.
- III. The *Project* of the *Popish Party* to erect a *Nunnery* at Dolebanck near Ripley in *Yorkshire*, together with the *Names* of some *Nuns* actually *design'd* for that *Employment*, and taking the *Profession* upon them, as also an *Account* of a certain *Estate* of 90 *l. per annum* given by Sir *Thomas Gascoigne* to the *Nunnery* for ever.
- IV. The *Names* of the *Persons Contributors* to the *design* of *Killing* the *King*, and the *Establishing* of the said *Nunnery*, as also the particular *Sums* of *Money* by each of them respectively subscribed and given.
- V. The *cunning contrivances* of that *Party* by *fraudulent Conveyances* to secure their *Estates* from *forfeiture* to the *King*, if they were *discovered* to be engaged in the *Plot*, himself being *witness* to one of them.
- VI. The *names* of the *Popish Priests* known by him to have said *Mass*, or to be engaged in the *Plot*.

With other *Material Passages* relating to the *Horrid Plot*.

Together with an *Account* of the *Endeavours* that were used
by the *Popish Party* to *Stifle* his *Evidence*.

L O N D O N,

Printed for *Thomas Simmons*, at the *Princes Arms*, and *Jacob Sampson*, next
door to the *Wonder-Tavern* in *Ludgate-Street*. MDC LXXX.

TO THE
KINGS
MOST
Excellent Majesty.

THE Protestant Party in this Land, though they admit of many subdivisions amongst themselves, by reason of differences in Opinion and Judgment about Modes and Forms of Worship (such Disagreements having likewise been, even in the Purer dayes of the Apostles themselves) yet do all Unite in their joint Prayers and Supplications to God Almighty, for your Majesties Life, and Safety; your Majesties Interest in them all being very Considerable (if you please to improve it,) and I pray God to direct your Majesties heart to Protect, Value, and Esteem them, that your Majesties Interest may be only aimed at, by all your Loyal Protestant Subjects. I know this is an extraordinary time, and things verge towards a Crisis, wherefore if my zeal for your Majesties Service, as well as Gratitude for my Pardoned Life, doth somewhat transport me to some indecencies in my Address to your Majestie, I hope, as formerly, I shall obtain your Majesties Gracious Favour.

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This

This Nation is very sensible, how often your Majesties Life hath been threatned by the Romish Faction. I have heard Sir Thomas Gascoigne say, That though some were discovered and Executed for the Plot, yet they would never give over, until you were taken off; I confess I have been often present in Popish Cabals, where it hath been represented as a chief part of their Policy to alienate Your Majesties Affection from Your Parliament; for then (as I have heard them alledge) Exasperations and Discontents would grow high on each side, and Your Majestie would be weakned in the greatest part of Your Defence; so that the Love of Your People would be alienated and estranged from your Majesties Interest. For no Home-bred Disturbance can ever rationally do Your Majestie any hurt, as Long as you have Parliamentary Assemblies to second and stand by you. For then they did conclude that your Majesties Sword would cut on both sides, and they thought themselves happy if it did cut but on one side, as they were pleased to Term it, when Your Parliament was Dissolved, which procured much rejoycing among the Romish Party.

Being but an Inferiour Person, 'tis above my Sphear to advise, but my Prayers shall not be wanting, That God would mightily Protect Your Majesty against all Machinations, and Attempts of Wicked Men, made against either Your Life or Government. And that he would continue You an Eminent Example of Piety, Vertue, and Goodness to Your People, (who walk as much by Pattern as Precept) according to the example of Jehosaphat, whole heart was lifted up in the wayes of the

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the Lord, to Your Establishment and Comfort here, and Eternal Bliss hereafter. For, God being on Your side, all the Projects of Your Adversaries, though seemingly not disappointable by human art, are but weak and impotent things, and subject to a demolition by the least breath of his Mouth, who hath suffered them to proceed so far towards the Destruction of Prince and People.

Your Majesties most Dutiful Subject,
and most Obsequious Votary
and Servant,

Robert Bolron.

Advertisement.

THE Narrative of *Lawrence Mowbray* of *Leeds*, in the County of *York*, Gent. concerning the *Bloody Popish Conspiracy*, against the Life of his Sacred Majesty, the Government, and the Protestant Religion.

Wherein is Contained

I. His *Knowledge* of the said *Design*, from the very first in the Year 1676. with the opportunity he had to be acquainted therewith; and the *Reasons* why he concealed it so long; with the manner of his discovering the said *wicked Project* to His Majesty, and His most *Honourable Privy Council*.

II. How far *Sir Thomas Gascoigne*, *Sir Miles Stapleton*, &c. are engaged in the *Design* of *Killing the King*, and *Firing the Cities of London and York*, for the more speeding setting upmost the *Popish Religion* in *England*.

III. An Account of the Assemblings of many *Popish Priests* and *Jesuits* at *Father Ristons*'s Chamber, at *Sir Thomas Gascoigne*'s House at *Barnbow*, with their *Consultations* and *Determinations*.

IV. A *Discovery* of the Erecting a *Nunnery* at *Dolebank* in *Yorkshire*, by the *Popish Party*, especially by *Sir Thomas Gascoigne*, with an Account of an Estate of *Ninety Pounds per Annum*, settled thereupon by him.

V. A *Manifestation* of the *Papists* *Fraudulent* conveying of their *Estates*, himself being privy to some of them.

VI. A probable opinion concerning the *Jesuits*, the grand Instruments in these Affairs.

With other *Considerable Matters* relating to the *Plot*.

Together with an Account of the Endeavours that were used to stifle his Evidence, by making an Attempt upon his Life in *Leicester-Fields*. Printed for *Thomas Simmons* at the *Princes Arms*, and *Jacob Sampson* next door to the *Wonder-Tavern* in *Ludgate-street*.

The Preface to the Reader.

TWO things render a Discourse grateful and acceptable to the Peruser thereof.

First, The Dignity of the Author.

Secondly, The Usefulness of the matter therein contained.

The second of these will be accompted for in the whole Series of the following Discourse ; but by naming the first, I know I have laid in a great prejudice against my self, who does acknowledge the Mediocrity of my State and Condition, insomuch that Silence might have suited my station, rather than Speech, especially in Print, if the sight of the Danger of the King and Kingdom were in, had not made a violent impression upon me, as the Peril of *Cræsus* did upon his Dumb Son ; for when such Capital Miseries are threatened, who can be silent ?

They that impute Meanness and Inferiority to my charge, are like to have *Contentem reum* ; but the consideration I reserve my self upon, is this, That God oft-times makes use of weak Instruments, having Truth on their side, to bring about great Designs, that so all the glory may be ascribed to himself.

Notable Mutations in the Government of this World have evened upon seemingly light and inconsiderable occasions. I shall instance in that which was the talk of all *Europe* in its season ; And that was the action of *Charles* the Fifth, Emperour of *Germany*, and King of *Spain*, in resigning up his Empire and all his other Dominions, and living afterwards a private and retired life. He had been a Prince of great Wars, and (generally) of prosperous Successes, having had the Pope himself, and the King of *France* both Prisoners, and extending his Victorious Banners to the very *Indies*.

It must needs be some Signal and Remarkable thing you'll say, which occasion'd so eminent a Change in such a

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Mighty Monarch ; I'll tell you one great Reason thereof which the Historian relates : An Old Soldier of his came to him, desiring a Discharge from his Military Employment : The Emperour demanding his reason, received this answer, *That there ought to be some respite between the work of a mans Life, and the business of his Death.* Which Speech, tho seemingly light and obvious, yet wrought so great an impression upon his Mind, that he soon after followed the Old Soldiers example. Far be it from me to equalize Cases ; 'Tis sufficient, if I can but adumbrate the rude Lineaments of a Similitude ; for alas, what am I ? And if it be lawful for me to use the names of others, what is Mr. Oates, Mr. Dugdale, or Mr. Mowbray, but comparatively mean, and by some persons slighted, affronted and discourag'd Instruments, that the hinge of so great Discoveries should turn upon us. It is sufficiently known, That the Design of the Papists hath been the issue of the Council of many years, managed by the skilfullest and deepest Heads of that Faction. Now that all these productions so long a hatching, should be crushed on a sudden by, as it were, obscure and unthought of Persons, I will not say it honours the Instruments, because I my self am concerned amongst them, but of this I am sure it mightily exalts the name of God, who by men, otherwise despised, is pleased to do his own work. I will not dispute whether Dr. Oates went over to the Papists upon any conviction of Judgment (that being a point proper for his own Determination) but for my desertion of Protestantism, it is in part accounted for in my following Informations. I confess, to my shame, that worldly interests did concur too much thereof, as the conveniency of an outward livelyhood and beneficial employment ; and my return to the reformed Religion was partly upon the guilty cognizance I had of this Black design, and the Roman Priests vowed approbation thereof ; Being so reduced to the Protestant Church, I hope God will so assist me with his Grace, that I shall be no scandal thereunto, but that I shall improve the strict and holy principle thereof, even to the exemplifying of them in my own heart and life, so that I shall no more be deceived by the lying suggestions of deceitful Priests. For it is no small encouragement to the dissoluteness which is amongst the Papists, The easiness of those

those confessions which they undergo. And *Sands* in his *Europa Speculum* page the 11th. will afford ample satisfaction, who hath these remarkable words; *I have known* (saith he) *very devout persons, who by their own report excuse their acquaintance in matters criminal, having wittingly perjured themselves in Judgment, only presuming upon this present and easie remedy of Confession, and others of more then ordinary note amongst them, who when the time of their Confession was at hand, would then venture on those actions, which before they trembled at, as presuming to surfeit by reason of the Neighbourhood of a Physitian.* And as for penances I have known (sayes the same Author) page the 12th. That penance for horrible and often Blasphemy, besides much other Lewdness, hath been no other then the bare saying their Beads thrice over, a matter of some hours muttering and which in *Italy* they dispatch as they are going in the streets, or dispatch business at home, making no other of it then two Lips, and one Fingers work. And if *Sandys* be excepted against as a partial Author because of his Religion, let us hear what their own Casuists say, *Layman* affirms, That a Confessor is obliged to absolve his penitent, tho he refuse to perform the penance enjoyned him; the reason he gives is, because no man is bound to satisfy for his Sins in this life. Insomuch that it is grown a question amongst them mentioned by *Escobar*; Whether it be not lawful for a Confessor to leave it wholly to the will of the Penitent. Add hereunto the doctrines of Pardons and Indulgencies, and then judge whether a large door for licentiousness and prophanity be not opened to the Professors of the *Roman Church*.

These Doctrines of the Papists are so corrupt, that some of their own do condemn them; and to this purpose read what the *Sorbon Doctors* say against the Jesuits. *Moral Practise of the Jesuits*, page 143, 144. *When Bishops and Priests were not without difficulty induced to proceed to the Reconciliation of Penitents to God, for fear of binding themselves in those Sins whereof they pretended to loose others, whom, it may be, the Sovereign Judge had not absolved; Sinners, tho reconciled, continued in fear and humiliation, having their sins ever before them; and after the practising of all sorts of good Works, and submission to the rigour of Ecclesiastical Discipline, they were still afraid they had not satisfied the Justice of God.* But now as if the most heinous Crimes

Crimes were as inconsiderable as the highest faults, and as easily pardoned as the smallest miscarriages ; as if the maladies of the Soul were not difficult to cure, and as if God had for the future for ever remitted the severity of his Judgments against Sinners, from the time they followed the Advice of the Jesuits ; The most dissolute Wretches are no sooner absolved by these Complacent Directors, but their Consciences are in peace for all their sins past, tho they are resolved to commit them again. With much more to the same purpose. Judge then, whether the Flood-gate of Impiety be not opened by these Licentious Tenents. But to return.

The manner how I came to be instrumental in these Matters, deserves a Serious Consideration, and adds much to the Wonder ; for being born of Honest Parentage at *New-Castle upon Tine*, I was by them bound an Apprentice in the City of *London*, where if I had served out my full Time with my Master, I had not had the opportunity of knowing and consequently of discovering what I now do ; but after some Years Service, upon some private discontents, I left my Master, and lifted my self a Soldier in His Majesties Army, in which Military Employment if I had also persisted, I had been abridged of these matters : I must therefore look upon it as the Providence of God, who made both the Lives of an Apprentice and of a Soldier uneasie to me, that so I might be carried into that Family, where the things mentioned in my subsequent *Informations*, were managed and transacted ; and without my residence therein, as one of their Religion and Family, I could never expect to know ; for the Papists are very Sly to communicate any thing but to their own Confidants, and that too, under the strictest Bonds and Oaths of Secresie.

And indeed they keep their Proselytes in great awe and subjection by those Sacramental Obligations ; I my self am a great proof thereof, who had many such Tyes imposed upon me not to discover the Treason in which I was engaged : And if it were discovered by others, still to deny it. And I must confess, (if I had persevered in the *Popish* Religion, I should hardly have got over the Obligations I had layn under thereby : But by the Protestant Doctrine I am better informed, viz. That Oaths binding either to do or conceal unlawful things, the sin lyes in taking, not in breaking them.

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Being then by Gods Providence redeemed from those insnaring bonds, I am free to discover what I know.

'Tis true, my Condition did confine me to my Employment in the Countrey, and therefore I was not privy to the Consults of the *Jesuits* in *London*, until the Heads of those Consultations were communicated to us in the Countrey; which I must needs acknowledg was very speedily done. For the Emissaries of *Rome* have an incredible celerity in conveying their Intelligence, not only to the several Parts of this Land, but even to *Rome* it self, and all the World over; which is an old Complaint commenced against the *Jesuits* by them of the Order of Seculars.

I have heard it affirmed by some understanding men, That the *Jesuits* and the *Jews*, are the greatest Intelligencers in the World; for being both of them Close and Compact Societies, united by the Oppositions generally made against them, their Communications are much Circumscribed within their own Bodies, there being a constant Intercourse of Intelligence maintained betwixt all the parts (even as in the natural Body the Spirits are diffused through the whole *Compositum*) that so speedy Remedies may be applyed to any appearing evil, in the very bud; and opportunities of advantage may be taken by them at the first hop.

And therein certainly their care and pains (if they were employed about lawful designs) do not deserve reproof. Rather the too much Supineness and inactivity amongst Protestants is to be taxed, as giving great advantage to the Adversary to grow upon them: 'Twere well if this inconvenience were remedied, and that our Zeal and Labour for the propagation of the Truth did exceed theirs, (as it ought to do) for the Disseminating of their Errors, *Fas est et ab hoste doceri*.

The *Jesuits* amongst the *Romanists* are the most Zealous for the propagation of their Religion in their old *Mumpsimus* way, and have the greatest abilities and opportunities to intermix themselves in Temporal affairs, to the Disturbance of States and Kingdoms, and therefore they are looked upon by this Nation as destructive to its Interest, their true religious intent being to murther all Heretical Kings (as they term them) which will not submit to the Pope's obedience.

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Though I do know they do value themselves much upon a Speech of King Henry the Fourth of France, spoke in his latter dayes, *That to know the Jesuits, is the only way to love them*; though indeed that Monarch, being after murdered by their Instigations, was but ill rewarded for his favourable opinion of them: Mr. Garin, lately executed, in his dying Speech did extol his Society upon the account of that great King's Opinion; But if authority and not reason should take place, we can oppose the Opinion; for our own King James, who in open Parliament 1605. speaking of Roman Priests and Jesuits, hath these words, *That none of those who know and observe the whole grounds and scale conclusions of their Doctrines, can either prove good Christians or good Subjects.* And indeed this Imposture is imposed upon the Jesuits; That like Weather-Cocks, they change their Opinions, when their Interest requires it; besides, these excellent Casuists have this rare Policy, to alter their Sentiments and Conscience upon any occasion when it may be for their profit to change.

I know the Jesuited Ecclesiasticks do value themselves much upon the account of the Spirituality, Innocency, and Regular Conversation of their Order; Good Epithites, if they did properly belong to them. This puts me in mind of a Pleasant Story I have heard of a Jesuit, who was Preaching in one of their Colledges, and in his Sermon he compared their Order to a Clock, which by the Regularity of its Motion did direct all other things; but just as he was uttering his Similitude, (see the mischief) the Clock of their Colledge being out of Order, struck above 100 times; which being heard by the Auditors, administered inward smiling and laughter, and was a just reproof to the Preacher, for his superlative, but ill-timed praises of the Society.

And indeed, such an accidental reflection may operate more on a Jesuit, than a solid and well formed Argument, in Mood and Figure; For that Set are great Fencers in Diffutation, and can ward a strong blow by Evasion or Quirk; But against such an Occasional and Providential check, there is no Fence.

I will not assume to my self to be able to trace them, in all the Meanders of their Projects, but I believe sufficient is
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herem discovered to convince the *uninterested*. As for *persons* engaged, The more is discovered, the less they will believe.

The Lord grant, That all True Protestants throughout the Land may impute This Discovery to his Glory, not out of *animosity* against any mans Person, (which I utterly detest) much less out of a desire of any ones ruine and destruction, but out of a just Zeal, That Truth may be advanced, and the great Mischiefs, impending over this Land, may be prevented. So prays

A Servant to all his Country in
Truth and Righteousness,

Robert Bolron.

*The Informations of Robert Bolron of Shippon-
hall in the Parish of Berwick in Elmet in the
County of York, Gent. taken upon Oath, at several
times, before the Lords of his Majesties most
Honourable Privy Council.*

THis Informant saith, That he was born in New-
Castle upon Tyne, and bred up in the Protestant
Religion, that he came to live with Sir Thomas
Gascoigne (who is now about *Fourscore* years of
age) at *Barmbowhall* in *Yorkshire*, in the Year 1674. as
Steward of his *Cole-Works*, where he had not long been, but
he was dealt with to turn *Papist* by Sir Thomas Gascoigne him-
self, and one *William Rushton* a Priest in that Family, and
that one *Anthony Fulshurst* was present in *Parlington-Hall*,
when Sir Thomas and the said *Rushton* did use Arguments to
persuade him this Informant, to change his Religion, and to
that end Sir Thomas bade him, this Informant, go to one
Alice Carpmell, a Servant in his House, and to desire her to
shew him, this Informant, his Chappel, which accordingly
was performed; and he gave him, this Informant, two Books,
a *Catechism*, and a *Book of Saints*, wherein it's shewed, that
Protestants

Protestants hold Papists were saved; but Papists declare Protestants are Damned, and therefore they told him, he ought to turn Roman Catholick.

They also declared unto him this Informant, that great Miracles were wrought by their Church, which the Protestants could not perform, especially One Miracle said to be done at Fra. Johnsons house, in the said Parish of Berwick, which was told by the said Anthony Fulshurst, to the Informant, to persuade him to be a Romanist, and is as followeth.

Mary Smith then a Protestant, living in Garforth, near to Barwick being (as it was reported) possessed with the Devil, Mr. Lawson a Romish Exorcist, was sent for, to Francis Johnsons house to dispossess the said Mary Smith; to which house several Protestants did come to see it done, amongst which the said Anthony Fulshurst was one, being a Protestant at that time, and having an English Common-Prayer Book, said, he would not part with it for all Sir Thomas Gascoignes Estate. The Party possessed was very unruly, and told the Exorcist, that he could never do no good of her, unless all the Protestants and Hereticks were put out of the Room, which was accordingly done, except the said Anthony Fulshurst, who being Sir Thomas Gascoignes Steward, out of Civility they would not exclude.

Yet after all the rest were excluded, the said Mary Smith told the Exorcist, that she had yet one Friend left in the Room, meaning Anthony Fulshurst, who blushing, askt her, Where, or in what, he was her Friend? To which she answered, In being of the Protestant Religion, and told him several Circumstances of his life, as also of his being that day in a Field, and about to come over a Style, that he sat down and considered with himself, which she related to him again to his great astonishment and amazement; as also his good opinion of that Book in his pocket, which would e're long bring him to be one of them; and she thankt him kindly for his kindness in propagating their Interest, and of the good esteem he had for them. To which the said Anth. Fulshurst replied, That since he had been so long her Friend, he would be no longer of the Protestant Religion, and so went home, and burnt his Common-Prayer-Book, which before he so highly prized, and immediately turned Roman Catholick; which Argument they used, as a Motive to persuade him the Informant, to be a Roman Catholick.

And

And the said *Anthony Fulshurst* added, That the *Exorcist* told him, that the said *Mary Smith* was possessed with *four Devils*, three of them, he quite expulst out of her; the *fourth* he brought into her great *Toe*, which did lie there, and do the said *Mary Smith* no harm, which afterwards was confirmed by the said *Mary Smith* unto him this *Informant*.

That besides the *Chapel* in *Sir Thomas's* house, he the said *Sir Thomas* had another *private Chapel* in the house of *William Butcher* in *Barm-bow*, which said *William* doth not go to Church as a *Protestant*, and the said *Sir Thomas Gascoigne* does keep another *private Chapel* at *La-singcroft*, and *Thomas Gascoigne Esquire* his Son keeps also a *private Chapel* at *Parlington-Hall*, in which said *Chapel* this *Informant* was reconciled, by the said *William Rushton*, to the *Romish Church*, and *Laurence Mowbrey* came to him, this *Informant*, who was then at *Garforth Cole-Pits*, and did tell him, this *Informant*, that *Sir Thomas* had sent him unto him, and that he must go with him to *William Rushton*, to be taken into the Church; which was accordingly done.

That after this *Informant* had changed his *Religion* (which was about the beginning of *June 1675*.) he married with one *Mary Baker*, Niece to *Mrs. Errington*, then living in *Sir Thomas's* house, whom the said *William Rushton* did pervert to the *Roman Catholick Religion*, as he told him this *Informant*, and that upon this *Informants* Marriage his *Wifes Aunt Mrs. Errington* aforesaid did give this *Informant* a house in *Shippon* in *Torshire*, which was held by *Lease* of the said *Sir Thomas Gascoigne*.

That upon some of the *Proclamations* for *Roman Catholicks* to leave *London*, and about *Christmas last*, to this *Informants* best remembrance, one *Mary Pressicks* (Wife of *Tho. Pressicks*) who was *Sempstress* to the *Jesuits*, and did use to buy several things for them; as also for divers *Romish Persons of Quality*, told this *Informant*, that upon a mans following the said *Mary Pressicks* in the *Street*, to apprehend her, she looking back, and espying him, being conscious of her being concerned in the *Plot*, she made haste into an *Alley*, bolting the Door after her, which the *Man* perceiving, presently cryed out, *Stop the Papist, stop the Plotter*; but *She* got quite away from him, and durst not appear publickly, but soon after with her *Child* hastened out of *London*, where she had dwelt several years, and came to *Mr. Fulshurst* in *Parlington*, in *Torshire*, and there abode about a week, and then *Thomas Pressicks* her Husband took two Rooms in this *Informants* house at *Shippon* for her and her *Child*, where about *Candlemas last*, as also about *Easter*, and *Whitsuntide* following, this *Informant* discoursing with her about *Coleman's* death, and the *Priests* then in hold; she did inform that *His Majesty*, being beyond Seas, did promise the *Monks* and *Jesuits*, that he would bring in their *Religion*, if ever he enjoyed his own again, and that it was upon hopes thereof, whilst the troubles were here in *England*, that so many of that *Religion* did venture their *Lives* and *Estates* for *His Majesty*, and that thereupon the *Monks* and *Jesuits* did so plentifully supply *His Majesty's* wants, whilst beyond the Seas; but *His Majesty* coming home again, and not performing his promises, thereupon *Father Harcourt* (who lived in *Wilde-street*, or *Duke-street*, *London*; but the *Informant* thinks the latter)

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and other Jesuits, at Father Harcourt's Chamber (which was the usual place of their meeting) and elsewhere contrived this Plot, as Mary Pressicks told him, this Informant, *WHICH WAS TO DESTROY HIS MAJESTY, AND SUCH OF HIS SUBJECTS AS WOULD NOT BE OF THE ROMAN CATHOLICK RELIGION, and to have ALTERED THE GOVERNMENT AND RELIGION established, by bringing in THEIR RELIGION.* And that Father Harcourt, being Confessor to the said Mary Pressicks, did tell him, this Informant, that after the Discovery of the Plot, she the said Mary Pressicks, with several others did privately keep, and secretly at several times help to convey the said Father Harcourt, for fear he should be taken especially one time being at a Feast with the said Father Harcourt, where was none then present but Roman Catholics, but as the House had ordered, some Protestants coming afterwards to the said Feast, Father Harcourt goes into another Room, but a Child of the said Mary Pressicks, and another little Boy belonging to the House where the Feast was, said one to another, *Father Harcourt is gone*; whereupon one of the Protestants immediately went out to fetch a Constable to apprehend the said Father Harcourt, but the said Mary Pressicks, with others, did forthwith help to convey the said Father Harcourt out of the house, so that, at that time he was not taken; and she likewise told him, this Informant, that she was very sorry that the said Plot did not take effect, and that Pickering did not accomplish his design in *PISTOLLING THE KING*, and if that had taken effect, all would have been well; this she said about Easter last, when this Informant's Grandmother and Wife were present, both whose names are called Mary Bolron, and she added, That Oates and Bedlow were Rogues for discovering it.

This Informant also says, That the said Mary Pressicks did affirm unto him, that the Gun was found wherewith Pickering did intend to kill the King, and that Gun being found, she feared, was the cause that he lost his Life.

This Informant further saith, that Mary Pressicks said, That though this Plot did not succeed, yet still would they be contriving new ones; for as long as this King ruled, and until the Plot took effect, and that the Roman Catholick Religion were established in England, this Nation need not expect any quietness. And further she affirmed, That most of the Gentry of the Roman Catholick Religion were concerned, and did know of the Plot, particularly Sir Tho. Gascoigne of Barmbow Hall, Baronet, Thomas Gascoigne Esq; his Son, the Lady Tempest his Daughter, and Tho. Pressicks, Husband of the said Mary Pressicks.

This Informant further saith, That the said Mary Pressicks did say in this Informant's hearing, That the King was but an Ass, and was not fit to Rule, That he was guided by the Parliament, and what money the Parliament gave him, he spent it upon his Concubines. This Deponent saith, that upon the 30th. of May last past, being the day after Holy Thursday, he being at Barmbow-Hall aforesaid, the said Sir Tho. Gascoigne desired him, this Deponent, to go into the Gallery, where, after a little time, the aforesaid Will. Russell, who was their Deponents Confessor, came unto him, & asked him, whether he were at Pontefract-Sessions? to whom he answered, That he was, and had taken the Oath of Allegiance; as also several others with him;

him; that thereupon the said *Rushton* told him, That he, and all others, that had taken that Oath, were damned, if they kept the same; and therefore bid him be sure to come to Confession to him, the next Sunday, to have the benefit of Absolution, for that it was a damnable sin to take that Oath. Also telling him, this Deponent, That he had power from the Pope to absolve him, upon his Confession, adding, that few Priests had that power from the Pope, as he had. And this Informant saith, That he discoursed with the said *Rushton*, about the Lawfulness of his taking the said Oath, but the Priest was in great wrath with him, this Deponent, as if he would have struck him, and told him, he was a fool, and knew not how to judge of that Oath, for it was a denying of his Religion; to which the said Informant said, That he thought it was only to be true to his King and Country, which was no sin; for Mr. *Ellis*, Priest to Sir *Walter Vavasour* hath written Commentaries on the Oath, justifying the lawfulness of taking it; *Rushton* replied, That *Ellis* was a Fool, and that his Superiors would call him to an account for the same; and that he, this Deponent by taking that Oath, had denied the Popes's Power to absolve him from it; but, said he, The Pope has power to depose the King, and cause him to be killed, because he was a Heretick; and further affirmed, that it was a meritorious Act to kill the King, and that he might merit Heaven, if he would do it; and that he said *Rushton* would assist him in it, and that the Pope would absolve him, if he did that Act and Deed.

This Informant further saies, that the said *William Rushton* did quote a certain Text of Scripture unto him, which as he this Informant remembers, was the 149 Psalm. The words were, *Thou shalt bind their King in Fetters, and their Princes in Chaines*; Upon which words the said *William Rushton* did make this Exposition as follows.

That the Pope had bound the King, Prince and People in their Sins, because they had denied the power of the Pope, and deserted his obedience, who was Successour to St. Peter, therefore it was lawful and no sin to depose and kill the King, or any of his Subjects, and that the Pope may give away, His Majesties Kingdoms to any Person whom he pleaseth, unless the King and his Subjects would return into the bosome of the Mother Church. To all which this Deponent replied, that he would not be employed in doing so wicked a deed; and therefore desired him not to trouble him this Deponent about the same; well said the Priest, you may hang me if you please for speaking these words, to whom the Deponent answered, that if he did do himself no injury, he this Deponent would not do him any; and so the Priest bad him consider what he had said, and come to him again.

The same 30th. of May, about Six of the Clock in the Evening, Sr *Thomas Gascoigne* having left order with his Servants, that the Deponent should not go away till he came in, he the said Sr *Thomas* at his return called the Deponent into his Chamber at his house at *Barnbow*, and asked, what discourse past between him and Mr. *Rushton*? the Deponent said, their discourse was about the Oath of Allegiance, then the said Sr. *Thomas* told him in these, or the like words.

Well man, if thou wilt undertake a designe (which I and others have in agitation) to HELP TO KILL THE KING, I will send thee to my SON TOM if in TOWN, who with the rest that are concerned shall in-

struct thee how thou shalt assist in it, and then shalt have a 1000 l. for thy reward. This Informant further saies, that the said Sr. Thomas Gascoigne did tell him this Informant that perhaps his Son Tom Gascoigne would not be at London, yet he would give him such Instructions, that if his Son were gone beyond Seas, that he should find out the rest concerned in the business, and he bid him, this Informant, not to fear any danger, for what he did was for the good of the Church, who would reward him well for his paines, besides what he gave him.

The Informant desires him to forbear to perswade him thereunto, for he would not have any hand in Blood, neither would he do so wicked a deed. Then the said St. Thomas desired him of all loves to keep secret what he had said which the Deponent promised, and so they parted, but though he promised secrecy both to the said Sir Thomas, and the said Rushton, he thought it a sin to conceal so wicked a thing; That soon after the said 30th of May, he went to Mr. Normanton Minister of Water-Fryston, who sent him to Mr. Tyndall a Justice of Peace, and he sent him to William Lowther Esq; another Justice, (who acquainted Justice White with the Informants business.) and upon discourse thereof with the said Justices, he this Informant did desire he might come up to the Council to inform them of it; which the said Justices thought was the best way; and Justice Tyndall wrote a Letter, and sent it by him, to his Brother Tyndall, in London to carry him this Deponent, to some of the Privy Council, but this Informant saies, he had the misfortune to lose his Letter at Ware, which being found and opened, was sent after him to Mr. Tyndal at London.

That at his Arrival in London, he went to the Green Dragon in Bishopsgate-street, and was there directed to Sir Robert Clayton, who took his Examination.

And the Deponent further saith, that about 14 Months since he was discharged from being Sir Thomas's Steward at his own desire, for that he the said Sir Tho. would have had him, this Informant, for one month to have got in his debts, and in the mean time to let Hen. Addinso, and Bennet Johnson manage the Colliery in this Informants room, but the said Informant refused, for he told him, that they that look to the Pitts should gather in the debts (for that he would not be concerned with Hen. Addinso, or B. Johnson) who are the Informants Enemies which was the occasion of their parting.

Neither did this Informant give the said Sr. Tho. any other occasion then before mentioned to fall out with him, save only that he was about a year since arrested about his accounts, for that the said Sir Tho. was then indebted unto this Informant 19 l. which the said Sir Th. refused to pay him this Informant, until he had delivered in his accounts, but this difference was all pacified in a weeks time, that he hath no malice against Sir Tho. or any others, and would do no wrong in such a matter for all England, that he hath 7 l. a year Land of his own, a Cole-Farme of 30 l. a year, a Lime Kilne of 10 l. a year.

This Informant further saies, that about three years ago, viz. in the year 76. that he, the said Sir Tho. Gascoigne did send 3000 l. to the Jesuits then in London, besides 50 l. beyond Seas, which 3000 l. was paid for a design then in agitation for the good of the Roman Catholick Religion

ligion; and the said Sir *Tho. Gascoigne* did tell *Christopher Midcalf*, who then lived in Sir *Tho. Gascoigne's* house, that he intended *Rich. Phibswick*, should return it to *London* by 300 *l.* at a time for avoiding suspicion; And this Informant supposes that it was so returned, because the said *Rich. Phibswick* did tell him, that in a little time they had returned 3000 *l.* to *Lond.* and this Informant further says, that he hath in that year at several times seen the said *Rich. Phibswick*, carry to *Leeds* several sums of mony, to be returned to *London*, and the said *Rich. Phibswick*, when examined, is able to give an account, if he did return it all himself, or else, who it was, that did return it, and this Informant further says, that he do's well remember that 300 *l.* of the said 3000 *l.* was for Mr. *Corker*, who was and is a *Roman Priest*, whom the said Sir *Thomas Gascoigne* did say, was a Prisoner in *Newgate*, and other 300 *l.* for Mr. *Harcourt* who was executed, as also 300 *l.* for *John Cornwallis*, who is a *Roman Priest*, and is Prisoner in *York Castle*, where this Informant did see him; And this Informant further sayes, that he did hear the said Sir *Thomas* say, that if it were 10000 times as much, he would be glad to spend it in so good a cause.

This Informant further says, that a little before *Easter*, in the year 1675. *Charles Ingleby* a Lawyer, being with Sir *Thomas Gascoigne* in his Bed-chamber, the said Sir *Thomas Gascoigne* told the said *Charles Ingleby*, in the hearing of this Informant, he being in the next Room,

That he was resolved to make a Colourable Conveyance of his Estate unto Sir *William Ingleby*, Baronet, accordingly as they had formerly discoursed about it, for that he was fearful his Estate should be forfeited to the King; and the said *Charles Ingleby* answered, it was best so to do; and that he would have the defeasance ready against *Easter* to be sealed, which he would draw with his own hands; withall he advised the said Sir *Thomas Gascoigne*, that he must be sure to bring none but Protestant-witnesses to testify the sealing of the said Deed, in regard they that were witnesses to the said Deed, must not be witnesses to the Defeasance, for fear the Conveyance should be discovered to be but merely Collusive, to whose advice Sir *Thomas* did assent. And at the time appointed *Matthias Hickeringhill*, with this Informant, did attend Sir *Thomas Gascoigne*, to the house of the said Sir *William Ingleby* aforementioned, where, at the sealing of the said Conveyance, which was the eight day of *April*, Anno 1675. he did see the summe of one thousand pounds collusively borrowed, which this Informant did with the Assistance of the aforesaid *Matthias Hickeringhill* help to count.

And the said *Charles Ingleby* his Brother holding the Deed with him in his hand, did read the said Collusive Conveyance, the Contents of which Conveyance was as followeth :

That the Said Sir *T. Gascoigne* in consideration of the sum of one thousand pounds in hand paid by the said Sr. *William Ingleby* did convey away all his estate lying in *Barmbow*, *Barwick* *Scoles*, with many other places therein particularly named unto the said Sr. *William Ingleby*, for seven years, he paying besides the aforementioned sum of one 1000 *l.* yearly, and every year during the said term of seven years unto the said Sr. *Thomas Gascoigne* the sum of one hundred pounds toward his yearly

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maintenance, to which Deed of Conveyance the said *Mutthias Hickerin-gill* a Servant of *Sr. William Inglebyes* with this *Informant* (being then a Protestant were witnesses. And after the sealing of the said Conveyance, The said *Sir Thomas Gascoigne* did go with *Sir William Ingleby* into a back Room of the said House to seal the Deafealnce which he heard *Sir Thomas Gascoigne* and *Sir William Ingleby* declare in discourse to *Sir William Inglebyes* Lady immediately after their coming forth, that it was accordingly sealed, but who were witnesses to the said Deafealnce, he cannot inform, but believes *Charles Ingleby* and his Brother who were present can give an account. This *Informant* saith, that when the afore-said one thousand pound was borrowed, and the Conveyance sealed, that he did at that time know that it was but collusively and pretendedly borrowed of *Sir William Ingleby* for fear *Sr. Thomas Gascoignes* estate should be forfeited to the King, but he this *Informant* did not then know there was a design in Agitation against the life of the King, he then being a Protestant, and therefore he wondred with himself how *Sir Thomas Gascoigne* should apprehend himself to be in so much danger (none of the penall Laws being then put in execution) but saies, that after he had turned *Roman Catholick*, then the misery was unfolded; for *William Rushton* at Confession did discover to him, this *Informant*, the whole Design of the Plot, and about the discovery of the Plot, or presently after, he, this *Informant*, did hear the said *Sir Thomas Gascoigne* declare unto *Sir Miles Stapilton*, that according unto his, and the Advice of other of his friends, he had done very well in settling his Estate upon *Sir William Ingleby*, as aforefaid, because if they should be discovered to be engaged in the Design of *Killing the King*, that then his Estate would have been forfeited, which forfeiture, by this means, he had avoided, if he were discovered.

The

The Particular Romish Priests known by this Informant, whose names are as follows.

1. **W**illiam Rushton, this Informants Confessor or Ghostly Father, who at confession did first acquaint this Informant with the Plot of killing the King, whom this Informant hath several times heard say Mass, and hath administred unto this Informant above one hundred times the Eucharist, having on the usuall Robes when they exercise that Function, he further saies, that the said William Rushton Christened this Informants two Children.

2. Thomas Thwing of Heworth near York, whom this Informant hath several times heard say Mass in Barmbow Chapel, and give the Sacrament to several Roman Catholicks there present, as also with his wife hath received the Sacrament from his hands.

3. William Hardwick, born at Bransby beyond York, whom this Informant hath several time heard say Mass at both the Chapels in Barmbow, and to give the Sacrament to several there present, his usual custom is to ride from New-Hall neer Pontefract to Barmbow, and usually comes once in three weeks, and then rides in the night time, which is commonly on the Friday night, and staies till Munday, and then returns back again to New Hall, his salary is allowed him by Thomas Gascoigne Esq; and his office is to help the poor Catholicks near adjacent unto Barmbow; for as soon as the said William Hardwick was come, he sent alwaies an old woman, whose name is Ellin Bellas, to give notice to the rest of the Catholicks, that they must come to scowre their Kettles, that is come to Confession at such an hour, according as the time was appointed; for the poorer sort of Catholicks were not admitted to come to Sir Thomas Gascoigne's house; therefore the Chapel William Butchers house in Barmbow, was the place appointed for the help of the poorer sort.

4. Thomas Thwing of Quosque, who commonly keeps a Boarding-School, for training up Children in the Romish Principles, who goes commonly more like a Butcher than a Priest.

5. Dr. Stapilton, Brother to Sir Miles Stapilton, who hath said Mass in Barmbow Chapel, and hath delivered the Sacrament to several there present.

6. Francis Blaxton, a Romish Priest, whom this Informant hath heard say Mass, and administer the Sacrament in Walton Chapel, his mans name is Emanuel Gascoigne, and they do abide now in or about York, as was told this Informant.

7. John Andrews, a Romish Priest, whom this Informant heard say Mass, at Mrs. Margaret Mitcalfe's house in Rmonby, near Northallerton, to whom he administred the Sacrament, as also to Mrs. Sadler her Sister to Adrian Mitcalfe, the said Mrs. Mitcalfe's Son to Elizabeth Mitcalfe, servant to the said Mrs. Mitcalfe, besides to three others who were strangers to this Informant.

8. *John Pand, alias Cornwallis*, whom this Informant hath heard say Mass at *Barmbow*, having on the usual Robes when Mass is said, and hath seen him administer the Sacrament unto *Sir Thomas Gascoigne*, and several others.

9. *Thomas Addingson*, whom this Informant see Christen a Child at *Lasingcroft*, to whom he confessed, that he was a *Romish Priest*, and that he had received his Orders from beyond Seas, and used several Arguments to perswade him, this Informant, to be a Papist.

10. *Richard Gascoigne, Priest* to *Mr. Apleby of Lynton upon Ouse*, who confessed to him, this Informant, that he was a *Priest*, and that he had received his Orders from beyond the Seas. This *Rich. Gascoigne* being at this Informants house (when *Mr. George Gascoigne* lived in it) taking opportunity early one morning, did go into this Informants Layth or Barn, with a dirty Drab, and had there carnal knowledge of her; and another time also had dealing with her in this Informants Stable, which then belong'd unto the said *George Gascoigne*, who both times was taken in the Act, yet both Mornings said Mass, and administered the Sacrament to the company then present, having not Absolution for his faults. The true Relation of this horrible Deed he had from the Papists, and the woman her self, who told him, this Informant, that the said Priest never gave her above twice pence a time, that she alwaies knew what she was to have.

11. *Farneby* is Priest to *John Middleton of Stockball-hill, Gentleman*, who told this Informant that he was a Priest, and that he had received his Orders from beyond Seas.

12. *Lodge*, Priest to *Sir Miles Stapilton*, whom this Informant hath heard say Mass in *Barmbow Chapel*, and administer the Sacrament to several there present.

13. *Robert Killingbeck*, born at *Moortown, near Leeds*, whom this Informant hath heard say Mass in *Barmbow Chapel*, and administer the Eucharist to several of the company there present.

14. *Fincham*, Priest to *Sir John Savill of Red-hall, near Barmbow*, where this Informant hath heard him say Mass, and give the Sacrament to *Sir John Savill*, his Lady, and his Daughter; as also to *Mr. Abbot*, the said *Sir John Savill's Gentleman*; this *Fincham* used to come to *Barmbow*, to *William Rushton*, to be confessed of his sins; and likewise *Will. Rushton* would go to the said *Sir John Savill's house* to be confessed by the said *Fincham*.

15. *Mr. Ellis* is Priest to *Sir Walter Vavesour*.

16. *Robert Dolman*, a *Romish Priest*, who is now Priest to *Sir Marmaduke Constable of Everingham*, and as it is told, this Informant that *Sir Marmaduke Constable* hath petitioned His Majesties Council for the bringing over of the said *Robert Dolman*, whom he pretends to be his Servant.

1. *Francis Gascoigne*, Brother to *Sir Thomas Gascoigne*, who used Arguments to perswade this Informant to change his Religion.

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This *Informant* further saith, That about *March* last, to this *Informant's* best remembrance, *Sir Thomas Gascoigne*, and *Thomas Gascoigne*, Esq; his Son, being Discourſing about their preſent concerns, the ſaid *Thomas Gascoigne*, Esq; did tell his Father that he and *Mr. John Middleton*, of *Stockbil-Hall*, had been before the Juſtices of the Peace, and had gotten Licence from the ſaid Juſtices of the Peace, which ſaid Licence *Sir Thomas* read, and it contained as is below expreſſed. The one Licence or Certificate was to permit *Thomas Gascoigne*, Esq; and his man to Travail peaceably to *London*: for that the ſaid *Thomas Gascoigne*, Esq; his only occaſion to go to *London* was to decide or make an end of a Controverſie, then depending in *Chancery*, between *Sir Thomas Gascoigne* of *Barmbow*, his Father, and *James Nelthorpe*, Esq; living in *London*; and that *Mr. John Middleton* of *Stockbil-Hall*, had likewise gotten the Juſtices conſent to Travel into the South, who pretended that his only occaſion was to Receive ſome Rents due to him in the South parts: and that the Juſtices upon their Oaths had given them liberty to the laſt day of *April*, or laſt day of *May*, but whether of the two it was, this *Informant* does not well remember, but ſaith, he thinks they had their Licence or Certificate to Travel but until the laſt day of *April*: And he ſaith, That he did hear the ſaid *Thomas Gascoigne*, Esq; ſay unto his Father, that as ſoon as he had done with *James Nelthorpe*, Esq; and ſet in Order that deſign they had in hand, he and *Mr. John Middleton* would then fly into *France*, for that they were reſolved not to return again, but both would (if it were poſſible) Cheat the Juſtices; and that he did hope God would help and further their deſign, which did tend ſo much to the Glory of God; for they both were reſolved to commit the deſign into ſuch hands as would not fail to do it, but they would not ſtay to ſee the Execution; for they were both reſolved to fly with the firſt convenience: And the ſaid *Sir Thomas Gascoigne* did mightily commend *Mr. John Middleton* and his Sons Reſolutions: And the ſaid *Informant* ſays, he does not know what is become of the ſaid *Thomas Gascoigne*, Esq; or *Mr. John Middleton* of *Stockbil-Hall*, but he ſaith that both *Thomas Gascoigne*, Esq; and *Mr. John Middleton* of *Stockbil-Hall*, did before their going to *London* ſell, or cauſe to be ſold their Stocks from off their Grounds: And that the ſaid *Mr. John Middleton* did ſell his very Houſe-Hold-Goods, which was only done with an intent to defraud His Maſteſty of them, for they were in fear ſome

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Discovery should be made against them, and that their Estates should be forfeited to the King.

This *Informant* further says, That being with *William Rushton* at Confession, who taking occasion to Discourse with him about this Horrid Plot (as he had done several times before) he the said *William Rushton* told him, this *Informant*, that when he heard at any time the word *Design* mentioned, that he must understand (by that word) the *Design* they had in hand of *Killing the King*, for Establishing the *Roman Catholick Religion* again in *England*, and that except at some of their private Consults, he this *Informant* should seldom hear mention made of *Killing the King*, but that only they were resolved when they spoke of it, to call it by the name of the word *Design*.

This *Informant* also saith, That *Sir Thomas Gascoigne*, with others hereafter mentioned, did in the year 1677. between *April* and *Lammas*, to the best of his remembrance, assemble themselves together at *Barmbow-Hall*, where was held a Conference to Establish a Nunnery, which Nunnery they then agreed immediately to Establish at *Dolbanck*, in hopes that their Plot or *Design* should take effect, which was to have Killed the King, and to alter the Government Established in *England*, and to bring in the *Roman Catholick Religion*, upon which account they all mutually resolved to venture their Lives and Estates.

1. Whereupon *Sir Thomas Gascoigne* did promise to give to the Nunnery 90*l.* per ann. for ever, upon which account the rest did agree that *Sir Thomas Gascoigne* should be Canonized a Saint, to which they would procure the Popes consent.

2. *Sir Miles Stapleton* promised to give 200*l.* who made this Excuse, that he was building his House, which should be made fit for the Reception of Noble Persons, according to their Degree and Quality; but that in the mean time nothing should be wanting to his power for their assistance, whereupon it was unanimously resolved that he should be made a Privy-Councillour, to which they would procure the Dukes consent.

3. *Thomas Gascoigne*, Esq; promised to give 500*l.* and it was also there agreed, that he should be made a Privy-Councillour, to which the Duke should be intreated to give consent.

4. Sir

4. Sir *Walter Vavasor* promised to give 200 l. but is since dead.

5. The Lady *Tempest* said she would give 150 l. but promised a larger Contribution at her death.

6. Sir *Francis Hungate* promised 50 l. who made an Excuse that he had a great many Debts to pay, but that afterwards they should have more.

7. *Richard Sherbourne*, Eldest Son of *Richard Sherbourne*, of *Stonyhurst* promised to give 300 l.

8. Mr. *John Middleton* of *Stöckbil-Hall*, yielded to give 200 l. to the said Nunnery and Plot of *Killing the King*.

9. Mr. *Charles Ingleby*, Lawyer, concluded to give 30 l.

10. *Robert Killingbeck*, a *Romish Priest*, was also present at the said meeting, and did promise in the name of his Master, *Thomas Riddal*, of *Fenham*, Esq; that he should Contribute Liberally for the carrying on the said Design, and that his Master had given him such Instructions before he came from home, but does not remember how much it was he promised for the carrying on of the said Design.

There was also a Letter read in the said Assembly, wherein *Stephen Tempest*, Mr. *John York*, and *Richard*, his Son, did excuse themselves that they were not at the Meeting according to their promises; and that the said *Stephen Tempest* was willing to give 50 l. Mr. *York* and his Son would give betwixt them 50 l. for the effecting of so Pious a Design: and besides, their well Wishes and Prayers should not be wanting for the Prosperous proceeding of so Meritorious and Pious a Design.

There was also present *William Rushton*, and *Thomas Thwing*, besides several others whose names this Informant does not know. This Informant heard also, that the Lord *Mollyneux* had given his Consent thereto, but he does not know where he lives.

And according to the former agreement Sir *Thomas Gascoigne* did by Deed convey unto the said Nunnery a certain Estate for ever, which was Purchased of Mr. *Timothy Maceleverer* of *Arncliffe*, and lyes at *Mauston* in the Parish of *Whitchurch* near *Leedes*, and is Rented of Sir *Thomas Gascoigne* by *Alvery Lofthouse*, who enjoys by Lease the said 90 l. per ann. And he did also in the said year, between *Lammas* and *Michaelmas*, Establish the said Nunnery at *Dolbancke* near to *Ripley*; *Broughton-Hall*, *Heworth-Hall*, and *Mistress Lashals House* in *York*, were made their places of Refuge, that they might not be

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be too great a Company together, for avoiding suspicion, till the Plot or Design took effect. *Mistress Lashals* was made Lady-Abbess, *Mrs. Beckwith* her Sister, and *Mistress Benningfield* were made her Assistants. *Ellin Thwing*, a Nun, was sent for from beyond Seas, to instruct all such as should be made Nuns, *Mistress Beane* was made a Nun, *Mistress Cornwallis* also belonged to the Nunnery: *Sir Thomas Gascoigne* did persuade *Mary Roote* and *Elizabeth Butcher* both of them to be Nuns, who accordingly did go to the said *Dolbancke*, and were made Nuns, and *Sir Thomas Gascoigne* did say jestingly unto the said *Mary Roote*, when she was taking horse, there goes an old Maid and a young Nun: *Thomas Thwing* was made then Confessor to the Nuns, but having sent to obtain the Popes consent, he in the year 1678. returns them an Order for Establishing the said Nunnery, as also his Benediction by *John Cornwallis*, a Romish Priest, and also declares the said *John Cornwallis* sole Father-Confessor to the Nuns, in the room of *Thomas Thwing*, who was ordered by the Pope to be Chief Superior or Arch-Bishop, and he to succeed in the place of him that first dyed, who was a Chief Superior or Arch-Bishop in England. In the mean time a sufficient maintenance was allowed, besides 20 l. per ann. the said *Thomas Thwing* hath of his own. This Informant saith he cannot affirm that he did hear *Sir Miles Stapleton* mention the *Killing of the King*; but *Sir Francis Hungate*, *Mr. John Middleton* of *Stockbil-Hall*, *Esquire Gascoigne*, and *Sir Walter Vavasor*, did mention several times the *Killing of the King*; and *Sir Miles Stapleton* was in the Room with them, and this Informant did not hear him speak against it, but said he would give 200 l. for the carrying of it on: and *Sir Miles Stapleton* added, That if the Duke of York did not please them, they would serve him as they did intend to serve his Brother; *Richard Sherbourne* answered it was fit it should be so, if he would not Pardon the Murderers of his Brother, to which the rest assented. And *Sir Miles Stapleton* did in the year 1675. make a Collusive Conveyance of his Estate to *Sir John Dawney*, which this Informant did read in *Sir Thomas Gascoignes* Chamber, which was made for fear their Design of Establishing the Roman Catholick Religion in England, should not take effect: and this Informant did hear *Sir John Dawney* confess, that he did know of the said Conveyance, and that it was done with his consent, but that he was not present at the Sealing of it; and the said *Sir John Dawneys* confession this Informant

formant can make appear to be true if your Lordships do require it.

This *Informant* did also read in the Chamber of Sir *Thomas Gascoigne*, a Catalogue of all the names of the Contributors to the Nunnery, which Paper was intituled the names of the Actors and Contributors engaged in the *Design* of promoting the Roman Catholick Religion, as also the Establishing a Nunnery, &c. Which List he hath heard Sir *Thomas Gascoigne*, *Thomas Gascoigne*, Esq; his Son, the Lady *Tempest* his Daughter, *William Rushton* the Priest, said it was the List of those that had engaged themselves in the *Design* of Killing the King.

And this *Informant* does very well remember, that in the said List, there was the particular names of *Thomas Riddal*, of *Fenham*, Esq; Sir *Marmaduke Constable* of *Everingham*, and his Son, whose Priests name was *Bankes*, and is the Superior Priest for *Yorkshire*, Mr. *Richard Iles* of *Ferry Frifton*, *Robert Stanfield* of *New-Hall*, near *Pontefract*, who was said to be designed to have fired *Pontefract*: There was also named in the List Mr. *Richard Townley* of *Townley*, who keeps a Priest, whose name is reported to be *John Sturdy*, and as he is informed is now with him, *Christopher Medcalf*, and *Thomas Medcalf* of *Ottrington*, Gentlemen, *John Peircy* of *Stubbs*, Gent. whom this *Informant* hath heard to be very much engaged in the Plot, Doctor *Peter Vavasor*, Esquire *Deleman*, with several others whose names this *Informant* doth not at present remember: There was also their several Contributions mentioned in the said List, which was given by them for the carrying on of the said *Design*, but because this *Informant* did not take a Coppy of it, he cannot give a further account of the sums particularly mentioned in the said List, further than he hath before declared.

But this *Informant* says, That a little after the Discovery of the Plot, the above mentioned *Robert Stanfield*, being with this *Informant* at a place called *Wheldale*, or *Healdwood*, he told him, this *Informant*, that there was a great Watch kept at *Pontefract*, and particularly towards his House, and that the Mayor of *Pontefract* had a suspicion of him (as he was informed)

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formed) that he was to Fire *Pontefract*; and he also added that he was mistaken, for he was not to have Fired *Pontefract*, unless the King had been Killed, and then he was to have had five hundred men in readiness to have murdered all the Protestants that they could meet with.

This Informant also says, That at the same time he delivered a Letter to him, this Informant, which was directed to one *William Hardwick*, a *Romish Priest*, then at *Sir Thomas Gaseoignes House*, and he desired him, this Informant, to bring him to his House that night, but to be careful of him for fear he should be Discovered; and that they had a great many Enemies, but he hoped ere long it would be otherwise: and he further added, that he very much relyed upon him, this Informant, because that *William Hardwick* had told him that he was a very Honest and a Good Catholick, one fit to be trusted.

But this Informant did not convey the said *William Hardwick* to the said *Robert Stanfields House*, but sent his brother *Thomas Baker*, who conveyed him to *Newhall* in the night time, where he left him.

This Informant further saith, That the abovesaid *Richard Iles*, did tell him (having before shewed him, this Informant, his Altar with a Tabernacle upon it, and other Furniture belonging to a Roman Priest when he celebrates Mass) That there would never be no good in the Nation until the Roman Catholick Religion were the chief in *England*.

And this Informant further saith, That after the Discovery of the said Plot, he did hear the before mentioned *Richard York* say, that he was very sorry that the King was not killed, for then they needed not to have feared going from home, or have been tied within the bounds of five miles.

He, this Informant, further saith, That he heard several Papists say, That Doctor *Peter Vavafer* was gone to *London* with an intent to get an Order from His Majesty and Privy Council to go beyond Sea, for fear he should be discovered to be concerned in the Plot. He further saith, That *Sir Thomas*

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mas Gascoigne, with others in his company, did several times mention the name of Esquire *Doleman*, living in *Peaseholme Green* in *York*, as a partner with them in their *Designs*; his Christian name he doth not remember, but hath in his Letters by the particular order of *Sir Thomas Gascoigne*, *Thomas Gascoigne Esq*; and *Lady Tempest*, been desired to recommend them kindly unto *Mr. Doleman* and *Esquire Doleman*, which Letters were directed to *William Hornecastle*, servant to old *Mr. Doleman*, and hath likewise received several recommendations back again to *Sir Thomas Gascoigne* and *Esq. Gascoigne* and *Lady Tempest* before mentioned.

This *Informant* doth also remember, that in the year 1678. there hath been held at the House of *Sir Thomas Gascoigne*, several Consultations by the afore-mentioned persons, for the carrying on the Plot, especially a little before the Discovery of it, they had a great Consultation by those whose names are mentioned before. For after this *Informant* was out of *Sir Thomas* his service, he did use the House as much as when he was his servant, and thereby had opportunity to know it. This *Informant* does also remember, that he did hear *Sir Thomas Gascoigne* say unto the *Lady Tempest* in the year 1678. about the beginning of September, that he had ordered one hundred and fifty pounds to be sent unto *Dolebanke*, to put the poor Catholiques in Arms, he hoping that shortly the Blow would be given; which money was to be ordered by *Father Cornwallis* and *Mrs. Lashalls*, which money this *Informant* did hear *Sir Thomas Gascoigne* say afterwards that he had sent it. And he did hear a Letter read, sent by *Cornwallis*, wherein he did desire *Sir Thomas Gascoigne's* speedy supply for the carrying on so great a *Design*, for that that sum of one hundred and fifty pounds was too little; whereupon the said *Sir Thomas Gascoigne* sent immediately thirty pound more.

This *Informant* further saith, That *Francis Calvert* and his Wife told him that there was a *Design* in hand, for the propagating of the Roman Catholick Religion, and then he hoped the Priests (meaning the Roman Catholick Priests) might go publickly, and then he said he hoped to be Lord Mayor of *York*, and she said she hoped to be Lady Mayorefs
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of York, and they both made a scoffing at the Parson of the Town, who was then going in that part of the street over against their House, for then both of them said that he was but a pitiful Preacher, and no more fit to preach a Sermon than they were fit to say Mass, and that the Town did not love him because he was a little inclined to favour the Presbyterian Faction. They further said that they hoped ere long that he would be glad to hide his head in a corner, and Mrs. Calvert took up a knife lying upon the shop-board, and said she wished it in the heart of all those that would not be of her persuasion. And she further said, she could freely kill the Parson to do God good service. The said Francis Calvert told this Informant that he did of purpose procure himself to be made Sheriff of York, that he might the better understand how to rule if he were made Mayor. All which words were spoken to this Informant by them, another also being present, whom this Informant thinks was Mr. Calverts Daughter, and it is about a year ago, as this Informant remembers, since he heard the words spoken.

This Informant says also, that there are several Roman Catholics who do keep Ale-Houses, and under that pretence do Lodge Priests in their Houses, and therefore this Informant leaves it to your Lordships Judgment, whether it be not fitting to put forth a Proclamation for all Popish Ale-Houses to be put down.

This Informant says, He knows by information where there does two or three Popish Priests at certain times come, whose names are Mr. Winter, Mr. Gerald or Gerard, and Mr. Jennings, who this Informant does know very well to be Priests.

This Informant does also further declare, That what he speaks here is nothing but the real Truth, neither hath he Malice against any man, nor does he expect, think, or hope for any reward; but shall reckon himself very well rewarded if he can but serve his King and Country, and satisfy the World that the snares of Death were prepared for them.

This Informant doth further confess, That he hath used his utmost endeavour to stifle the Plot, and to persuade the world there was no Plot at all, which was contrary to his knowledge, and does humbly beg His Majesties Gracious Pardon.

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This Informant says that *William Banckes* a School-master, living in *High-Holborn*, came to the Lodging of this Informant upon the sixth of *January*; and being in a Room with him privately, he the said *William Banckes* did ask him, this Informant, if *Mary Preficks* and *Thomas Thwing*, now Prisoners in *Newgate*, were to be tryed this Sessions; to whom this Informant replied, that he did not believe that they would be tryed untill the next Sessions after this. Then the said *William Banckes* said, he was very glad to hear that good news, that he had been inquiring for him two or three times; and taking him, this Informant, by his Right Hand, and looking about him with an intent (as he himself confessed) that no body was near to over-hear our discourse, then told this Informant that he had a very great secret to communicate unto him, but that he, this Informant, should solemnly promise him that he would not discover it; to which this Informant replied (not suspecting any thing) that he would keep secret what ever he told him, this Informant thinking he would discover some Priest, or other person that could confirm this Informants Evidence: whereupon the said *William Banckes*, told him, this Informant, that if he would not appear and give evidence against *Mary Prefickes*, and the others in Custody, that he would help him, this Informant, to a Friend that would give him a considerable sum of money, and that it were better for him, this Informant, to take a sum of Money, than to take lives, and that he was desired by his Friend to speak to this Informant about it: And that he would ingage that it should not be discovered, that he this Informant did take Money. But if this Informant would not abscond himself, but appear against the Prisoners, that then he would lessen his Evidence against them; but not to speak his full knowledge of them, and to do them all the favour that this Informant possibly could; but he could wish he, this Informant, would not appear; and that he would ingage him that he should be well rewarded for his pains; and that he was sure, that if he, this Informant, would not appear and give in his Evidence against the Prisoners, no other Persons would. These words were spoken by the said *William Banckes* several times to him this Informant; to all which this Informant replied, that he did intreat him to meet him, this Informant, next *Thursday* again; and that then he would discourse with him about it, but that he would not divulge to any the discourse between them.

This Informant further says: That the said *William Banckes* did promise him this Informant to meet him again on next *Thursday*, to discourse with him about it.

This Informant further says, that he told the said *William Banckes*, that he could hartily Wish to have had *William Rushton* (a *Romish* Priest) in Custody; which said *William Banckes* answered again, that he believed and durst ingage this Informant, that I might have the said *Rushton*, if this Informant would be but favourable to the rest: and that he would inquire of his Friend, and bring him an answer on *Thursday* next.

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This Informant further says; That *William Banckes* he discouraging about his Majesties former *Proclamation* concerning the 20 *l.* due for every Priest taken, the said *William Banckes* added, That it were better for him, this Informant, to take 20 *l.* and not to appear against the said *Thomas Thwing*, than to have a hand in his blood.

To which this Informant answered, that he would return him an answer next *Thursday*, and that he would not appear against the said *Thomas Thwing*, if he could but discover *Rushion*, so that he might be taken; this Informant knowing very well that there are several others which have already given Information against the said *Thomas Thwing*; there being three besides this Informant to prove him a Priest, and two of them to prove him a Traytor.

The CONCLUSION.

Thus have I in *Honesty* and *Sincerity* of heart, Communicated to my *Country-men*, the deep Designs of the *Roman parties*, and the danger *England* is in, of *Subverting* it's Government by their attempts. I confess my Informations are but plain in their Language, not couched in a *Rhetorical Style*, but Calculated for the understanding of all the Commonality of this Land, how illiterate soever. I acknowledge my self to be much inferior to many of my fellow *Witnesses*, in acquired parts and abilities; yet nevertheless the Spirit of *Man*, according to the expression in the *Proverbs*; is as the Candle of the Lord, searching all the inward parts of the Belly: That Ordinary reason and understanding which it hath pleased God to bestow upon me, being heightened and advantaged by Conversation, and Trading in the World; and especially having the opportunity of being informed in these subtle Intrigues, by my residence in that Family where many of those matters were Contrived and Acted, could easily make a Judgment, without much Logic or Philosophy, to what Conclusion such Premises did tend; whilst I was One with them in the Design, I did often please my self, with some pretty Evasions and quirks, which I was taught by my Leaders, in case of discovery, to evade or at least alleviate the sense of my Punishment. They were such as these.

That it was lawful for a *Roman Catholick* to deny the truth, have some Mental Reservations to himself.

That owning another Power and Ecclesiastical Supremacy, than what is established in the Land, I was not bound to declare what really I knew, fancying my Examiners to have no Authority to ask me, and that I was otherwise obliged by my Religion.

That if I were Guilty of such Crimes that deserved death; yet I might assert my Innocency, having before received the Benefit of Absolution.

Upon these false Maxims, I was encouraged to proceed, till the Horridness of the Crimes to which I was tempted, as to be an Agent in the Kings Death, and the Nations ruine, and that for Money, did stare

stare me in the Face, and God affording his gracious *Conviction*, on which I stood, and so enabled me to consider how I might find out a way to extricate my self from these *great evils*.

Hence arose my return to *Protestantisme*, and my resolution to discover, which *discovery* I have undertaken and managed, not out of particular *grudge*, animosity, or revenge against any of that *Family* to which I was related, or any other person whatsoever (God is my *Witness*, and my own *Conscience* also his *Witness*) much less out of any hopes of gain, privilege or preferment, which are *Motives* too sordid for *Upright* and *Faithful* minds, but only out of love to *Religion*, *King*, and *Country*, who would be all highly concerned, if such *flagitious* and execrable *undertakings* should attain their *designed end*.

But as I in my poor *Sphere* have Contributed to the prevention of those *Evils*, so I hope others of that *Religion* will follow my *Example*, and be reclaimed from those *Wickednesses* (which whatever their *Priests* talk of *Indulgences* and *Pardons*) would certainly involve them both in *Temporal* and *Eternal* destruction. 'Tis not in my power to *Convert*, that is *Gods* work, and requires an *Immediate concurrence* of his *Grace*, but methinks the present *Informations* should at least *Convince* and *stop the Mouths* of the most *obstinate* *Gain-sayers*.

I know many *Clammours* are, and further will be raised against me, by those whom I have deserted, as if my being an *Heretick*, *Apostate* &c. But I leave it to the *Judgment* of all *uninterested persons*, whether it be not much more *just* and *equal* for me (though of an *inferiour Class*) to speak the *Truth*, for preventing such *high inconveniences*, as are impending upon us, than for *persons of Nobility*, *eminency*, and worth, to be instrumental in bringing such *mischief* on us.

And as it is a *comfort* to me that I have aimed at *Gods Glory* and the good of this *Land* in what I have done, so being encouraged and warranted by my *superiours*, I shall nor shun the *Utmost hazard* in case I may be further instrumental for the *detection* of *evil* and *promoting* of good; but still with this *Proviso*, that I would not *accuse* any man *wrongfully*, or be a *false witness* against my *Neighbour*, for any *worldly* encouragement whatsoever.

I grant that many *deep heads* were engaged in these *designes*, but they with whom I conversed had as much *Zeal* as any, and besides were advantaged by *fair possessions* and *estates*, which they were free enough of, to encourage others in these *black enterprizes*, that so those who had no *Principle* of *zeal* for the work, but were merely *Mercenary*, might be engaged therein by *Pecuniary considerations*.

I pray God for the future all such *Mischievous designs* may be prevented, that the *Protestant Religion* may flourish amongst us, and that the *Kings Majesty* may have a long and prosperous *Reign* over us in *Truth* and *Righteousness*, to the *Glory* of God, and the *Comfort* of *Protestant Professours*, who though *divided* and *subdivided* amongst themselves, yet have *A L L* reason to say *Amen*.

The Particular Names of the Persons accused by Robert, Duke of Kent, to be engaged, or Abettors in the Plot.

1. **Sir Thomas Gascoigne** Barronet, in the Tower.
2. **Sir Miles Stapylton** Barronet, in the Messengers Custody.
3. **Charles Ingelby Esq.** in the Kings Bench.
4. **Thomas Riddall Esq.** in Morpeth prison.
5. **Sir Thomas Haggerston** Barronet.
6. **Richard Townley Esq.**
7. **Robert Doleman Esq.**
8. **Dr. Peter Vavesour** Gent.
9. **Richard Hles** Gent.
10. **Robert Stansfield** Gent.
11. **Lady Tempest.**
12. **Thomas Pressicks** Gent.
13. **Richard Sherbourne Esq.** in Lancaster Prison.
14. **Mary Pressicks.**
15. **Tho. Thwing, Priest,**
16. **John Pracid** alias **Cornwallis**, Priest, Prisoner in York Castle.
17. **Mrs. Lashalls,**
18. **John Andrews, Priest,**

Corker, Harcourt, and Pinckering are mentioned in the Informations.

Mrs. Lashalls, before mentioned, Mrs. Beckwith, Mrs. Benningfield, Mrs. Cornwallis, Ellen Thwing, Mary Root, Elizabeth Barber, all belonging to the Nunnery.

These following persons, are not as yet apprehended.

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| Thomas Gascoigne Esq. | Sir Walter Vavesore, |
| Richard Sherbourne the younger. | John York, |
| Sir Francis Humote, Barronet. | Christ opher Mircalfe, |
| Lord Mollineux. | |
| Francis Calvera, and his Wife. | |
| Stephen Tempest, Gent. | |
| Richard York. | |

These three are deceased.

Priests untaken.

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| Winter. | Dr. Stapylton, |
| Gerald or Gerard Jennings. | William Rushton. |
| John Sturey. | Farneby. |
| Francis Brown, Nicholas Brown, alias Gascoigne, Benedictine Monks. | Lodge. |
| Robert Killingbeck. | John Pracid, alias Cornwallis. |
| Fincham. | William Hardwick. |
| Francis Gascoigne. | Francis Blaxton. |
| Robert Dolman. | John Andrews. |
| Mr. Ellis. | Thomas Addinson. |
| Thomas Thwing. | Richard Gascoigne. |
| Thomas Thwing. | Metham. |

F. N. I. S.